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Trialogus.

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CONFERENCE

BETWIXT

Mr. *CON*, Mr. *PRO*,

AND

Mr. *INDIFFERENT*,

Concerning the

UNION.

To be Continued Weekly.

The E: of Cromarty Supposed to be Author

Printed in the Year 1706.

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A Conference betwixt Mr. Con, *Mr.* Pro, *and Mr.* Indifferent.

Indif. GENTLEMEN, I am glad to find you two, apart from the Croud; and tho' I perceive you warm in your Discourse, what ever be the Subject; yet I hope you will take a little Leasure, to tell me, What the Matter can be, which hath yok'd all the People of this Place in Battels of Dispute, as if they were Cocks in *February*: And the Simile is the nearer, that By-standers cannot well discern the Cause of the Quarrel, nor the Prize for the Victor: Yea, even the Females, (tho' in a Gentler Tone) are Crowing also. I wish it prove not some new and Epidemick Phrenezie; and if it be, I wish we may fall on some fit Charm, to ease the Paroxysm: For there may be a good Charm, as well as a pernicious Preaching; and the one may cure the other. Pray, my good Friends, inform me as shortly as you please: I could learn nothing amongst the Multitude; for all were Questioning, all were Answering; every one seem'd full of his own Opinion; and yet for all that, it seem'd, the most Part of them did rather want Information to themselves, than a Fitness to afford it

to others: I wiſh'd heartily for an Authoriz'd Macer, to call *Silence*. But I know your compos'd Temper, and I hope this ſeeming Univerſal Diſtemper hath not alter'd you ſo far, but that you will in Calmneſs, tell what's the Cauſe of all this Clutter. And Mr. *C.* becauſe you have the Priority of the Alphabet, pray, Tell the Subject of this Catholick Noiſe.

Con. The UNION of BRITAIN, forſooth, Sir.

Ind. The Union of *Britain!* I thought Union would be a Cauſe of Concord, not of Diſcord.

Con. I, but there is, *Union* and *Union*; no Man in his Wits is againſt a Friendly Federal Union, ſuch as many Neighbouring Nations have, and all Chriſtians ſhould deſire: But there is a ſtrange Motion, not only made, but carried on to a Treaty, by vertue of an Act of our Parliament, for an *Incorporating Union* with *England*. Ha, ha, he!

Indiff. How, is ſuch an Union a thing that moves your *Conſhip's* Laughter?

Con. Yea, both Laughter and Weeping, Anger and Scorn.

Ind. Have you good Reaſons for theſe Emotions? If you have, pray, inform your Friend.

Con. I have ſo many, that I know not well at which to begin: But its little matter of Order, in managing ſo good and great a Subject; I ſhall take the firſt that comes in my Head, as the great *Homer* did begin his *Iliads*: And *Firſt*, Its impoſſible.

Ind. One for all: But Sir, is the Impoſſibility, in *Cannot*, or in *Will not*.

Con. Good Faith, in both. But I begin with the *Cannot*; tho' I reſolve to end in the other. It is impoſſible for two Sovereign Supreme Powers to join in One, for that would deſtroy Both, at leaſt One of them, and eſpecially the Leſſer.

Ind. Its

Ind. Its apparent, that there is an Alteration in the two Units, when the Two becomes One; but that Union perhaps doth not annihilate, else what had become of all these fine Kingdoms, and now but Parts of one Kingdom, in the great Continents of *Spain*, of *Gaul*, and of Old *Britain*? For ought we know, the Land, the People, their Power, Honour, Riches, *&c.* are at least as great, as when they were in separate Kingdoms.

Con. I, but every one of them, is not a separate Kingdom; there is not One in Each, who wears a Crown, is called his Majesty: And Each hath not a Parliament, and a Supreme Legislative within it self, and hath not a several Ambassador with his many Kingly Neighbours; Nor have they a separate Army, Guards, and other Perquisites of Royalty.

Ind. But are the Inhabitants, Richer, Safer, more Peaceable, and a Part of a Nobler Politick Body, than they were whilst divided? Are they more able to resist Invaders and Enemies now, than then?

Con. What's all these Trifles to the Glory of being a Kingdom *per se*? And being what our Predecessors were? *And to lose the Glorious Name of a Kingdom, who can bear that?*

Ind. Pray, Sir, what were the Things that pleas'd you, in being a Kingdom? Was it your being a part of a Body, which had a King? You have that in the Union. Was it in being a Part of a Rich and great Body Politick? You are more so in the united Kingdom? Was it in being safe from Invaders and Enemies? You are more so by the Union. Was it, that you should be more respected and noticed as a Nation by Neighbour Kings and Potentates? You will be more so when you are a Part of a Great Kingdom, than you are of a little One. This I speak, to every Individual.

Con, Sir

Con, Sir you answer me Captiously, I am speaking of Us, as We are a distinct Kingdom, in the Nature and Notion of a Kingdom *per se*: And you consider Us only, as to our Lives, Honours, and Estates, as these are Concerns of all the Particulars. What care We for these, in Comparison of our Universal Concern, as We are a Nation and Ancient Kingdom?

Ind. I confess Sir, I was not so Philosophical as to imagine, that the Subject of the Debate was on the Philosophical Second Notion of Things, which I learn'd long since in the School; did consist in Abstract Acts of the thinking Mind; But I did think of the Notion of Things, as they are really in themselves, and as they exist *a parte Rei* (as Philosophers do express it:) Sir, I allow you full Scouth in your Second Notions, and refer you and them to the Schools. But I hope, the Parliament and Nation will consider the Notions of Things, as they are really, and as they are the Riches, Honour and Safety of all, and every Individual: And then to examine the different State of these Nations, whilst they were divided in *Spain*, *France*, and *Britain*, from what they are now in their United States.

Con, I am sure there are Second, as well as First Notions of Things; and both deserve Consideration. But however, even in these Unions you speak of, did not *Arragon* keep a distinct Supremacy, did not *Navarr* and *Britainy* also? for a while did not *Wales*, *Kent*, and the Dutchy of *Lanca-Shire*, endeavour such a thing? and are we more inconsiderable than these, or greater Fools?

Ind. I told you that there are First and Second Notions, and both deserve Consideration; The Second Notions, by Scholars in the Schools, the First, by States Men in the Parliament, and to these I leave them respectively: But as to your Examples, *Arragon* and *Navarr* did so, to their constant Trouble

Trouble, great Loss, and frequent danger of Ruine, but never to the least Advantage: The like did befall *Navarr*; *Britaigny* was short while so foolish: *Wales* and some Places in *England*, since they were United in one, as they had one King; so they never had several Parliaments: And even as to the Sovereign Judicatories, kept up amongst them, as the Presidial Court of *Wales*, the Chamber of the Dutchy, and the Precedency of the North at *York*. How oft hath the People of these Provinces endeavoured to cast them off, and the far greater Part do still keep them with Groans?

But I am inform'd, that by the Treaty of our Union, both our Municipal Laws and Judicatures are reserv'd in the same manner as now they stand.

Con, Yea, they are reserv'd, but pray how? Even forsooth, so long as the Parliament of *Great Britain* pleases; a pretty Security indeed: In which Parliament, they will have (for ought I know) a Hundred to One, with us.

Ind. Good Mr. *C.* I see that, *impedit ira animum*: Let me ask you now, Are our Municipal Laws so good that they cannot be alter'd to the better? And is it impossible that there should be new Emergents, which require *New* Laws? Are our Judicatures, of so excellent Constitutions, as that the bettering of them are above our Wish? If they be, I presume that *England*, will not upon any account, be desirous of the Honour, or Trouble, to amend our Laws or Judicatures; for they cannot have Interest to desire, but rather to evite it: *No*, nor to reserve it to the Parliament of *Britain*: and that, if we pleas'd our Laws should be the Laws of the *Medes* and *Persians*, and unalterable: But, if need require, they should: what Fear from a Parliament, whereof none can have Interest to be Partial in these Concerns, but the *Scots* Members in it? And good *Neighbours* are certainly the best Advisers, and

Coun-

Counsellours in all such Matters; So thought the *Grecians*, when they learn'd their Lessons from the *Phenicians*; so did the *Romans*, when they received the Ten Tables from the *Grecians*: So Mr. *C.* I beg you, quite Trifling in such a serious Matter; and if you have any thing to say to better Purpose, pray tell it to your Friend.

Cas. I beg you Pardon, I am to meet with some Friends at *A, B, C.* where we are to Speak of these Matters; and to Consult how to prevent this horrid Mischief. On *Tuesday* I will be at this Place.

Bru. *Brutus*, I will meet you there.